Volume LXXXIV CHICAGO, January 22, 1920 Number 21

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

## THE MAKING OF MAN.

As the insect from the rock
  Takes the color of its wing;
As the boulder from the shock
  Of the ocean's rhythmic swing
Makes itself a perfect form,
  Learns a calmer front to raise;
As the shell, enamelled warm
  With the prism's mystic rays,
Praises wind and wave that make
  All its chambers fair and strong;
As the mighty poets take
  Grief and pain to build their song:
Even so for every soul,
  Whatsoe'er its lot may be,—
Building, as the heavens roll,
  Something large and strong and free,—
Things that hurt and things that mar
  Shape the man for perfect praise;
Shock and strain and ruin are
  Friendlier than the smiling days.

—*John White Chadwick.*

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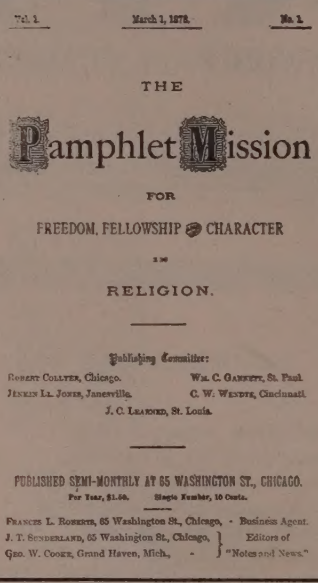

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIV THURSDAY, JANUARY 22, 1920 NUMBER 21

## COLUMBUS.

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Admiral, speak, what shall I say?"
"Why, say 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day,
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said,
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, speak and say"—
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth to-night.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Admiral, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! sail on!"

—*Joaquin Miller.*

---

"Repression," said President Wilson, in his last message to Congress, "is the seed of revolution." The soundness of this declaration is attested by all history. And yet the informed and discerning man who makes this statement is at the head of an administration which is practicing repression in a way and to a degree unprecedented in American history. Future ages will stand aghast at the censorships of Mr. Burleson and the raids and deportations of Attorney-General Palmer. Even these men have been outdone, however, by the recent action of the New York legislature in suspending five duly-elected Socialist assembly-men from office, pending investigation of their fitness to serve. This action, of course, means but one thing, namely, the overthrow of representative government. It is revolution pure and simple. What the Kaiser never dared to do, never even thought of doing, has now been attempted here in America by autocrats of privilege who, tearing up constitutions and laws, propose forthwith to govern by and for themselves alone. That protests have been wide and deep not only in New York State but elsewhere, and not only among Socialists but among liberals of all shades of opinion, is the one heartening feature of this shameful event. If there is any genuine conscience in America, any respect for law, any love of freedom, there should fall upon Albany an outburst of wrath calculated to paralyze the legislators guilty of such an act. Incidentally it must be said that to those of us who believe in orderly processes of reform, this occasion is one of appalling significance. It weakens every man who pleads for political as opposed to direct action, and strengthens immeasurably the extremists who declare that there is nothing to do but fight and win through resort to physical force. If riot, assassination and bloodshed ever break out in this country—which God forbid!—there will be none so directly to blame as these blind reactionaries who do such deeds of madness as this suspension of the Socialist assembly-men at Albany on January 7th.

---

The ending of the steel strike marks a triumph of brute force. Justice, reason, goodwill had nothing to do with the outcome, so far as Judge Gary and his associates are concerned. They won their victory by intimidation, violence, the complete subversion of law and order in favor of Cossack rule. For this very reason may it be said that the victory is a hollow one, and will be short-lived. The steel-workers have suffered profoundly, have witnessed for weeks the cruel tyranny of industrial autocracy, have learned the costly lessons of discipline and patience, and are now smarting under the pain of futile struggle and ill-deserved defeat. If Judge Gary calls this victory, he is easily satisfied. Our own feeling is that he has sown a harvest, the reaping of which, months or perhaps years hence, he will hardly enjoy, to say the least. Not by policies of this kind is the priceless boon of industrial peace to be won in this country, and the security of the Republic to be maintained.

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Violence is the greatest danger now besetting our American republic. The most dangerous advocates of violence are our so-called "best citizens," our 100 per cent Americans, our public officials and army of-

ficers, who preach against the "reds" the very doctrines of lynch-law for which the "reds" themselves are denounced. Whenever these high-class anarchists speak, UNITY proposes to name them and call them to account. This is unpleasant business, and if the present storm of lunacy continues, it threatens to become tedious business. But "this one thing" we shall do, so long as violence is regarded as respectable when in the hands or on the lips of conservatives. Take the last instance of anarchy in high places, to come to our attention! According to a report published in the Boston *Herald* on December 29th last, Mr. Albert P. Langtry, Secretary of State for Massachusetts, declared—"If I had my way about traitors, I would take them out in the yard every morning and shoot them, and the next day would have a trial to see whether or not they were guilty." We have read carefully the quotations from Communist, Bolshevist and other radical literature, published by the government at various times to justify the raids, arrests and deportations which are now so frequent. Not once have we read such an appeal to utter lawlessness, open violence, anarchy unashamed, as this of the third highest public official in Massachusetts. If Lenin had said anything of this kind, it would have been trumpeted from one end of the country to the other as a fresh illustration of the horrors of Soviet rule. If some obscure and friendless alien had spoken such words, he would have been seized by Mr. Palmer's agents, beaten up, condemned without trial, and deported across the seas. But "not yet," says Mr. Morrison I. Swift, one citizen of Massachusetts who has had the decency to protest, "is this law-abiding law-breaker and patriotic apostle of private murder deported or even removed from office!" And yet we wonder that there is unrest!

---

Our colleges are so prevailingly these days the citadels of reaction, that it is a relief to hear of events which prove that the ideals of liberalism have not altogether disappeared. The Laski episode is one of the most inspiring of these. To the panic-stricken mind of Boston, Prof. Harold J. Laski, of Harvard, ventured to say certain things about the policemen's strike, not altogether unfavorable to the strikers. Instant and terrific wrath descended upon the indiscreet professor and the university which numbered him among its faculty. Newspapers demanded his dismissal, distinguished alumni refused, or threatened to withdraw their contributions to the Endowment Fund. But President Lowell, who had opposed the strike, and offered Harvard students to take the places of the policemen, stood firm. We are told that he declared that Prof. Laski's resignation would be accompanied by his own! Not so important, but interesting all the same, is the organization, by the Seniors at Yale, of a society modelled after the Oxford Union, with the formal declaration that "any member of the University, Bolshevik or Capitalist, may voice his opinion on questions of the hour." At the first meeting of this society, Charles Taft, son of the ex-President, G. G. Depew, nephew of Chauncey Depew, and William D. Whitney, nephew of Simeon Baldwin, were among the scheduled speakers. And always, when we consider our colleges, must we keep in mind the Intercollegiate Socialist Society, which has never for a moment wavered in its fidelity to truth and freedom.

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The determination of the Interchurch World Movement to effect a union of churches which shall end the centuries-old scandal of denominationalism, seems to be meeting with fine success. At the great gathering at Atlantic City, two weeks ago, at which were present more than a thousand delegates representing thirty denominations, the proposal to combine the separate sects into one great body, to be known simply as "The Church of Christ," encountered no opposition. On the contrary, it stirred great enthusiasm, and prompted the convention to take definite steps to accomplish this great end. That this idea is something new and therefore epoch-making in the history of Protestantism, goes without saying. The only event comparable to it is the organization some years ago of "The Federation of the Churches of Christ in America." But this was a movement of federation, and not of amalgamation or unification. It left intact all existing denominational organizations, and undertook simply to find some fields of labor in which they could act together. This Interchurch proposal, however, seeks to end the whole conception of denominationalism. It would obliterate the various sectarian names, verge the various sectarian machines, literally combine Presbyterian churches and Baptist churches and Methodist churches into one new and all-inclusive body, and thus make Protestantism as much a unit as Catholicism. That this great work may be speeded to success, must be the prayer of every friend of true religion. That it will solve the problem of the churches today, is not to be expected. There must still come radical changes along the lines of community organization and leadership, as suggested by the community church movement. But to get rid of the denominations will be a long step in advance. We shall await with intense interest further report on this important matter.

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The plight of the New York churches appears ever more and more pitiful, as facts about their condition become revealed. In a recent report of the New York Federation of Churches, prepared by the secretary, Dr. Walter Laidlaw, it is stated that 100,000 new mem-

bers must be obtained by the churches of the city before Easter, if they are "to keep up with the growth of population." A percentage table included in this report shows that 10.44 per cent of the city's population was on the membership rolls of the Protestant churches in 1890, 8.94 per cent in 1901, 8.50 per cent in 1906, and 7.68 per cent in 1916. In ten years, in other words, the churches have registered a loss in percentage equivalent to 48,587 members! It is not surprising that, under circumstances such as these, the churches should be in something like a panic of alarm, and are devising all kinds of extraordinary schemes for recruiting members. But if anything is certain, it is that these New York churches, in their present state of outlook and organization, cannot hope to gather new strength or win back public confidence. With few exceptions, they are not worthy of support, and the people will not give it. Nothing but an internal revolution can save these churches. But such a cataclysm is being all too carefully guarded against by the powers-that-be, to be anything like a possibility.

---

Theatrical productions have perhaps never been so empty or so vile as they have been this season. Vapidity and indecency struggle for preferment on our stage, to the almost total exclusion of anything worthy of attention. There is an occasional flash, however, in the surrounding dakness. Drinkwater's "Abraham Lincoln," now burning as a strong and steady light, is one. Arthur Hopkins's production of Gorky's "Night Lodging," now flickering at a series of special matinees, is another. This tremendous drama by the great Russian presents the dregs of human nature at their lowest, but also gives that insight into the struggling soul which shows that even in man at his worst, there is never absent altogether the life of man at his best. Impressive beyond description is this depiction of the tragedy and waste of existence, and of the passing gleam, so quickly quenched in darkness, of nobler things. It is a pitiful commentary on the condition of the American stage today that such a drama, nobly produced, can be seen only at special matinees. But perhaps we should be thankful that it is presented at all. It is noticeable that the manager who gives us Gorky's play is the same man who gave us last season Tolstoi's" Resurrection." Here is one producer at least who has courage, imagination and some understanding of the higher function of the stage.

---

## Stoning the Prophets

Yesterday it was Dr. Stephen S. Wise who was under bitter attack for his utterances on social questions of the day. Today it is Dr. Percy Stickney Grant, for twenty-five years rector of the Church of the Ascension, New York City, honored and loved as one of the bravest spirits in the American pulpit at this hour. Rabbi Wise's offense was his attack upon Judge Gary and the leaders of the United States Steel Corporation for their refusal to deal on a democratic basis of collective bargaining with their employes as organized by the American Federation of Labor. Dr. Grant's offense is a denunciation of the deportation of Russian radicals on the army transport "Buford" on December 21st last. It would seem as though the rights of labor to organize in trades unions was an elementary principle of industrial justice; certainly it is recognized as such in all countries but our own, and even here, by all enlightened employers. And yet Dr. Wise's championship of this principle shook his synagogue to its foundations, and cost him the support of some of his people. In the same way it would seem as though the principle of refuge or asylum, wantonly outraged by the present administration at Washington, was inwrought in the very fibre of our traditional American idealism. And yet Dr. Grant's stalwart support of this principle has placed him under investigation by the vestrymen of his church, aroused his bishop to interference, and led to question as to the possibility of his continuance as minister in his great parish.

The address by Dr. Grant which has caused the present trouble was delivered on December 21st, 1919, the date of the sailing of the so-called "soviet ark." After calling attention to the fact that the sailing of the "Buford" had occurred on the three hundredth anniversary of the arrival of the "Mayflower," Dr. Grant suggested that there is striking similarity between the two voyages. Attempting no comparison between the character and ideas of the Pilgrims and those of the deportees, as has been falsely charged, Dr. Grant pointed out that in the one case as in the other, men and women had been "harried from the land," to quote the famous phrase of King James, because their opinions were distasteful to governmental authorities. "For this reason," Dr. Grant said, "today's sailing of the 'Ark' will take an equally important place in American history (with that of the Mayflower). To send three hundred or three hundred thousand men away and try thus to stop the growth of ideas is not going to be successful. It is a fruitful and successful method for advertising a cause and enlisting friends. It levels discredit on the much boasted American ideal of free speech. There have left our shores today three hundred ambassadors to disseminate hatred to America. If the government is adopting a wholesale policy of deporting every one who is not satisfied with it, there will be a lot of arks busy with a passenger list much greater than three hundred."

Attacks of newspapers and fellow-clergymen fol-

lowed rapidly upon this striking utterance. On the Sunday following (December 28) Dr. Grant was assailed at a forum meeting in his own church by one Julius Hyman, who said, "I object strongly to the blasphemy hurled at the Pilgrim Fathers. It was such to mention them in the same breath with the vicious anarchists deported from these shores." Shortly thereafter Bishop Charles S. Burch of the New York diocese announced, according to the *New York Times*, that he intended to make it plain that "Red" doctrines had no countenance from the Episcopal Church. In a sermon preached on January 11th, by Dr. G. A. Carstensen of the Holy Rood Church, Bishop Burch was promised the support of the entire Episcopal clergy of the United States for vigorous measures to carry out this purpose. "If there is gangrene at Washington Square," said Dr. Carstensen, referring to the location of Dr. Grant's church, "we cannot stave off putrefaction on Washington Heights. If there is rottenness at Tenth Street, 110th Street will not continue sound, for if one member suffer all the members suffer with it."

As one considers such an experience as this visited upon a clergyman who has served his church for more than a quarter of a century, with unimpeachable integrity and the most unselfish idealism, one marvels at the condition alike of the Christian Church and American public opinion. It would seem as though it were the first duty of the clergyman, whether of the Jewish or Christian persuasion, to be human in the broadest and deepest sense of that great word. It would seem incredible that there are any regions of human life so far removed from the beaten highways of respectability, or so far below the ordinary levels of conventionality, as to be beyond the reach of the understanding and sympathy of the religious consciousness. Has Jesus lived in vain that we have not learned the lesson that all men, no matter how weak, defective or sinful they may be, are to be included within the scope of our love and ministered to by the bounty of our lives? Just to the extent that a man like Dr. Wise is a true prophet of Israel, must his eyes be wide open to the patient suffering of the thousands of men and women involved in the great steel strike which has just come to an end. In the same way must Dr. Grant, if he is a true disciple of the Nazarene, look upon the unfortunate Russian deportees, set upon by a cruel government and driven homeless into desert places, as unhappy brethren to be delivered from the scourge of scorn and hate. To be human, to love men just because they are men, to rush instantly to the support of the weak because of their weakness, to leap with ardent sympathy to the succor of the outcast and oppressed because of their outlawry—this would seem to be the basic principle of spiritual service. And yet it is these men who know not how to set bounds to their mercy for their fellows, who are immediate in their support of a brotherhood which includes the lost as well as the saved, it is these who are stoned by the Pharisees of their generation!

It would be easy to see how history repeats itself in this record by telling the tales of the prophets of ancient Israel, and by reminding a generation that forgets of the tragic story of the Nazarene. More to the point, however, at this moment, are the precedents of American history, for the cruel hatred and mad persecution of this hour are only a replica of what took place in the days before the Civil War under the excitement of the anti-slavery agitation. Garrison, Phillips, Theodore Parker, John Brown and their companion abolitionists were guilty of no other offense than that of insisting upon including in the human family the three million black outcasts who festered on the slave plantations of the Southern States. Nothing could tempt these northern lovers of freedom to regard the Negroes as anything less than human. They insisted that they were men, entitled to equal rights, exact justice, and a sympathy as infinite as the wrongs from which they suffered. Theodore Parker, for example, prayed—

> Make me the mouth for such as cannot speak;
> Eyes let me be to groping men and blind;
> A conscience to the base; and to the weak
> Let me be hands and feet.

It was for this offense that these abolitionists were mobbed, dragged through the streets with halters about their necks, cast into prison cells, denied constitutional rights of free speech and assembly, slandered, reviled, defamed, driven from pulpits, banished from society, murdered at their printing presses. Here, in free America, exactly as in ancient Israel, the prophets were stoned, not because they hated, but because they loved; not because they were cold and cruel, but because they were kind and generous; not because they sought to exploit men, but to lift them up; not to narrow but to widen the scope of brotherhood. The suffering and outrages endured by the abolitionists mark the darkest page in human history, as their glowing idealism and their sublime courage mark the topmost achievement of the human soul.

Today we are thrust back into this black era of reaction, and again it is a crime to love and serve. The more bitter a man is in his hatred for the weak, the poor, the ignorant, the more truly does he bask in the warm sunlight of popular favor. On the other hand, the more ardently a man desires "to preach good tidings to the poor . . to proclaim liberty to the captives . . . to set at liberty them that are bruised," the more certain is he to suffer the ignominy endured by the prophet who first spoke these noble words, and at last the crucifixion of the man of Gallilee who took them as the proclamation of his own mes-

sage and the program of his own life. The world, after all, changes but little. Each generation insists upon ignoring the experience of its predecessors, and committing its own crimes to its own humiliation and shame. Certain it is that men like Dr. Wise and Dr. Grant will be remembered and honored by our children and children's children as the true exemplars of the best religion of our time. But uncertain is the fate which such men may suffer in this their own unhappy time. Dr. Wise has temporarily weathered the storm in his synagogue; Dr. Grant, now buffeted by the hurricane winds of fear and passion, may escape shipwreck; but the accident of their survival is the most insignificant part of their experience. The great fact is that the stones are flung, the prophets hooted, the work of love made a byword and a hissing to the multitude.

For more than forty years it has been the high privilege of UNITY to sustain men who have suffered as Dr. Wise and Dr. Grant are now suffering for their convictions and true faith. To this tradition of comradeship it would not be unfaithful at this hour. Regardless of accidents and differences of opinion, UNITY gives salutation to the man who seeks the farthest bounds of truth and is steadfast to the infinite and eternal scope of human love. Dr. Wise is a Jew; Dr. Grant an Episcopalian; UNITY has long been identified with the liberal and heretical wing of Protestantism. But in this hour of persecution, we all stand together.

JOHN HAYNES HOLMES.

## THE MAN WITH THE DREAM.

Right or wrong, there's glory in it—
Full to the brim each glorious minute—
When the man with the dream goes forth to see
What the world and the man and the dream may be!
And the ship may sink and the brave go down,
And the wrong may triumph and know no rest—
But one man more may have won a crown
For trying a little to do his best!
And the dream won't hurt, and the seed may blow
In a fertile heart that will come in time
To help it sprout and help it grow
In the sun and rain of a kindlier clime!
It is so with dreams, and with men that dream—
None ever knows what there is in store
Till he follows the path of the luring gleam,
Or whether it leads to peace or war;
For without the dream there is never a deed
That is worth the hour it costs to do—
And the man with the vision is this day's need—
For men may be false, but the dream is true!

*—Baltimore Sun.*

## THE GOOD MAN'S VENGEANCE.

O friend, behold how the camphor trees impart
To the biting ax the fragrance of their heart;
So great souls never seek revenge, but live
To sweeten life, to give and to forgive.

*New Church Messenger* *—Edwin Markham.*

# THE PULPIT

## A Spiritual Invoice

**Preached by Rev. Joseph A. Kyle, Brooklyn, New York, November 27th, 1919, Union Thanksgiving Service, Held in the Church of the Savior, Brooklyn, N. Y.**

*"We are laborers together with God!"* What we do, what we dream to accomplish on this earth—even what we fail to accomplish!—is to be judged in relation to the service of God. Our toil, our hardships, our sorrow, our disappointments are as nothing—if, by our lives, we are seeking consistently and courageously to push forward the frontiers of the kingdom of God. Men may endure many and great physical privations—but I doubt very much if they can endure long if their cause is not the cause of God, if they are not inspired by the conviction that they are laboring side by side with the Eternal for justice, for righteousness, for peace.

It is in this spirit that I would speak to you—of our spiritual welfare as a people. I shall throw what I have to say into the form of questions that an intelligent man might ask in regard to his business as he looks back upon the past year and forward into the new. *What are our spiritual assets? What are our spiritual liabilities as a people?* By these we may determine how near we come to laboring together with God—or how far we stray from that service. Will you bear with me as I enumerate what seem to me to be our spiritual assets on the one hand and our spiritual liabilities on the other? For we have both!

Though a year has elapsed since its conclusion the World War still casts its shadow over us. From its lurid glare have been brought forth certain assets of an overmastering value.

In the forefront of these assets stands the value of ideals as an incentive for men and women. Too often we have entertained doubts as to the appeal that ideals can make. We have tended to doubt the value of ideals in the harsh crash of temporal life. In heaven we have assumed that they would be of paramount value. On earth we were not so sure. Today that scepticism has changed. The victory of the Allies over Germany could never have been won—if it had not been possible for the Allies to picture their cause as the cause of democracy, the cause of civilization, the cause of human liberty. Whether the Allies were justified in such a claim remains now for history to decide. With the judgment of history we are not now concerned. This morning we are concerned solely with pointing out this lesson—that ideals are the most powerful thing in the world. Without them no great cause can triumph. The realization of this is for us a spiritual asset of inestimable value.

In the second place is to be noted the revelation of human character that has come out of the war. We have had a new vision of its worth. Channing preached the dignity and divinity of common human nature. The human was the dwelling place of God. We have repeated these phrases after him—but have not always believed them! It took a great world catastrophe to reveal to us the essential truth of what Channing preached. Men may engage in sordid pursuits and petty selfish struggles—but when any great

appeal is brought home to them, they rise to the occasion like heroes, voluntarily renouncing home, life, and every comfort of civilization in answer to the appeal. The realization of this is a spiritual asset of our time that is to be employed when we come to face the future. If men fail to rise to our conception of their duty as "laborers together with God," the fault is all too often with our presentation of the challenge and not with the innate nobility of human character. In the discovery of this spiritual asset is great cause for thanksgiving and rejoicing.

This we have found among men. The third spiritual asset I would list is one found among women. Women have not fallen short of the men. Their Red Cross work, their willingness to occupy points of danger and to take the place of men in industry and in munition factories—have swept aside all that foolish talk about woman's unfitness for the duties and liabilities of citizenship. In the discovery of woman's strength we have a spiritual asset of no mean importance.

Where some have distrusted the rank and file of men and women—others have distrusted, as a class, those who have reached high positions in the commercial and financial world. They have looked upon the successful business man as necessarily of a different type from the ordinary man, unwilling to act from any but the selfish point of view. I would point to the "dollar-a-year-men" as another discovery that deserves to be ranked as a fourth spiritual asset of our time. We have discovered our common humanity with them. They too are human beings, responsive to the call of service when it is brought home to them, and not given wholly to the selfish aims of life.

As a fifth asset I would name a group that not all of us perhaps are as yet willing to recognize. I refer to the conscientious objectors now in prison for their opposition to war. Today we celebrate the anniversary of those brave Pilgrims, who for conscience sake—in behalf of civil and religious liberty!—forsook their homes and their country to go into a wilderness beset with every privation known to man in his struggle for ideals. I feel that we would not be true to those brave pioneers of conscience, if we failed today to say a word in behalf of the conscientious objectors—the hundreds of young men now in prison, who have accepted in our midst a similar pilgrimage for their ideals. They may have been mistaken; they may have been misguided—say what you will about them!—but theirs is a moral fibre that cannot be treated as other than a spiritual asset by fair-minded men and women in a republic that depends ultimately for its safety upon the character of its citizenship.

As the sixth spiritual asset of our day I would name the great mass movements in every country that are not by any means wholly inspired by selfish interests but are seeking greater democracy in our political, our social, and our industrial life. The outstanding example of this is the Platform of the British Labor Party, which Bishop Gore, while in our midst last year, characterized as the highest expression of Anglo-Saxon civilization. I regret that the limitation of time forbids any analysis of this—but spiritual asset it certainly is!

These I hold to be six great spiritual assets that have come to light in our day. They are the things to be employed intelligently by a people seeking to labor hand in hand with God for the promotion of his kingdom on this earth.

So much for the assets. Over against these stand certain grave liabilities of our time that it would be both childish and foolish for us to ignore. They are, in most part, the liabilities of disillusionment. As great as was the exaltation of spirit in the past few years—even so great is the moral and spiritual slump that has come in the year following the signing of the Armistice. We are in the midst of disillusionment. It is only faith in God and courageous determination to labor hand in hand with him that can turn these liabilities into assets.

Great was the hope that today would see the dawning of a new heaven and a new earth—but to the disillusioned mind of man it looks far more as though we human beings were entering upon a new hell, a hell of war and petty national and commercial rivalries; peace neither attained nor in sight; hunger and war devastating great stretches of Europe and Asia; and even now a new war threatening our relations with our southern neighbor. This is a liability of disillusionment—one we must face courageously and for which we must still seek a solution.

Nominally a great victory has been won for democracy—practically democracy has never been, in generations, in a more pitiful position than it is today. This is a second liability of disillusionment. The great bulwarks of democracy—freedom of speech, freedom of assembly, freedom of the press, freedom of political opinion, freedom of conscience!—have all been undermined, if not destroyed. Our prisons are crowded with men and women who have committed no other offense than that they hold political opinions distasteful to the majority—a situation that we once thought possible only in Russia at her darkest hour! We might almost say that as a result of this war democracy today wanders an exile banished from the inhospitable shores of almost every civilized country. This is the gravest liability of disillusionment that every true lover of humanity and freedom must face.

In the third place stands as a liability of our day the prevalence of mob violence in all its horrors. I refer to the shameful execution of men and women without trial or with only a mockery of trial; and I refer especially to the burning of these—especially the negroes!—in every part of our Republic.

What some of our most respected men have said in regard to justice in our American courts must be noted as a liability of our day. Mr. Root and ex-President Taft, in connection with a report of an investigation of the condition of the poor, made under the auspices of the Carnegie Foundation, make the unqualified statement that no poor man can hope to secure justice in an American court. Unless one is backed by wealth he cannot hope to carry his case through all the expensive steps of legal procedure. This is a liability of extreme significance and must be met speedily. It tends to justify the most extreme radical in his contempt for our institutions and our laws.

This is a rather ominous list of liabilities—but one more must be added, one that touches religious people directly. I refer to the astonishing silence of religious bodies in regard to these very liabilities that I have mentioned, these liabilities that menace and undermine the spiritual tone of our country. If we are to

be spiritual leaders of men and women, and our faith is more than mere words—why are we silent? We must not stand silently by with folded hands. We must lead in very truth and dare for Christ's sake! Our silence and our timidity is the most discouraging of all the spiritual liabilities of our day. As Channing put it:

> He who cannot say something in sympathy with, or in aid of, the great movements of humanity, might as well hold his peace!

Is that our position? What does preaching amount to? What is the value of powerful religious organization? —if it is not to guide and inspire men when they are oppressed with disillusionments?

We have certain spiritual assets of no mean value —but over against them are liabilities of stern importance. For what, then, may we be thankful on this day? It depends entirely on the character of the man or woman asking the question! If one is timid, if one is lazy, if one is self-complacent, if one is easily satisfied with life—then he will seek things that are not in my power to enumerate. But I take it for granted that you are sincerely seeking to be "laborers together with God!" I take it for granted that you stand ready to accept life as a great challenge, as an opportunity to strive and to sacrifice, and to dream for the coming of that kingdom of righteousness and peace. If that is the tone of your character, then you have everything for which to be thankful. Above all other things you should be thankful that God has not appointed you to be mere receivers of blessings but has given you the opportunity to serve him in a creative capacity. As we take account of our spiritual condition we find certain great assets to be applied against our liabilities—that in time to come we may present an account before Him, when our liabilities shall be liquidated, and we may stand approved as Sons and laborers together with him!

It is the great creative challenge of the day—and especially the challenge of the church that calls itself liberal. As the spiritual descendants of the Pilgrims we start with a certain advantage—in that with them we have an example of courageous independence of thought. Even greater is the advantage we derive from the very faith that we have affirmed as Unitarians—the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the Progress of Mankind Onward and Upward Forever! If we are true to it, where can we find a faith more suited to the needs and demands of our day?

## OBEISANCE.

Not only on my knees I pray,
For in the night and in the day
I send forth loving thoughts to find
Some waiting heart, some seeking mind.

And they who wait, and they who seek
Hear Love within the silence speak:
"As he is loved, so loveth he
"Who bade me bear this thought to thee."

So God, I think, counts prayers like these
As they were uttered on my knees,
Since with each offering for Love's sake
Our souls unseen obeisance make.

VLYN JOHNSON.

## CONTRIBUTED

### After-War Effects on Religion

We cannot doubt that the great world-war has had a very considerable effect upon religion. During the later period of the war it was frequently reported in the newspapers that there was taking place an extended revival of interest in religion in France. A series of syndicated articles by William T. Ellis indicated that a like interest was developing in many parts of the world. This is in no degree surprising, since any great stirring of human affairs leading to a responsive emotional outburst is always certain to awaken a fresh religious expression.

Those who can remember back to the close of the Civil War will recall that such a development took place at that time. In many directions there was a large awakening of religious interest. One of the most notable of these manifestations was shown by the great world conference of the evangelical churches of the Protestant type held in the city of New York, which was attended by delegates from many countries, and some of the most notable men, both lay and clerical, were among the speakers. The New York *Tribune*, published a very full report of the meetings, including all the most important of the addresses. At this period, also, there was much stirring in the orthodox churches of this country. Perhaps it was then there began the movement towards the affiliation of the Protestant churches. Though little in this direction has as yet been accomplished, this may be regarded as a most promising movement for the future. It was at this time, too, that there began in its incipient stages the present highly significant development of the social interests of the churches.

Nowhere more notable was this tendency than in the so-called "liberal" churches. The Universalists had a marked awakening at this period, shown, perhaps, more distinctly in their fresh educational attempts at extending the intellectual phases of their church life. In many states colleges were started, and, though most of them have since ceased to exist, the movement was one of considerable promise. The results would doubtless have been much greater had not financial stresses hindered what was well planned. Many churches sprang up and there were many newspapers and magazines appearing in behalf of Universalism.

At the present time the Universalists have had a renewal of life following their national convention in Baltimore last October. Something more than one and a quarter million dollars have been raised, and a Murray lectureship has been established and amply endowed, with a view to extending the knowledge of Universalism into all the larger communities of the country. Evidently this religious body has been aroused to a new consciousness of its need throughout the country at the present time, and a fresh determination to bring its gospel to all who will listen.

Following the Civil War there came a great awakening among Unitarians. The National Conference was then organized and most of the local conferences came into existence. A number of Christian Unions were then organized, of which that in Boston is the only one which has greatly prospered. Great theater meetings were held in Boston, and in several cities, at which the leading preachers of the denomi-

nation participated. The series of sermons in Washington, seven in number, were published in a small volume.

As a result of the conservatism of the national conference, which would seem quite strange to the Unitarians of today, there was organized the Radical Club in Boston, and the Free Religious Association of America, on the part of the more distinctly radical members of the denomination, with Emerson at their head. Somewhat later the building was erected in Boston in which the American Unitarian Association has carried on its activities for more than a quarter of a century. From this period there can be no doubt that Unitarianism has developed in many directions. Perhaps no indication is more significant of the broader spirit that has manifested itself than the publication by the Unitarian Association of a complete centenary edition of the works of Theodore Parker.

Anyone who knows the Unitarianism of today must be aware of the fact that there is now taking place a similar awakening. Perhaps it may not be attributed to the world war; but it is following closely on that great event in the life of mankind. Never has Unitarianism been more thoroughly wide-awake than it is at the present time. No great attempt has been made, as in the case of several other denominations, to make a "drive" for a great sum of money; but there is, nevertheless, a remarkable stirring of the waters of Unitarianism. Probably the most remarkable movement in this direction was the organization last spring of a Unitarian Laymen's League. This league has already secured a considerable sum of money, and it has purchased and refitted the Georgian Hotel at Park Square, Boston. In this building, now open for the activities of the league, there is a large hall, in which a series of Sunday night meetings are being held, with preaching. The building has an ample dining-room and about thirty-five rooms for the lodging of guests. Within the year the league has developed a notable degree of activity, with large promises for the future.

A residence directly opposite the Unitarian building has been recently given to the Association, and in this has been housed the educational department, the *Christian Register,* and the book-selling department.

It is of considerable interest that the Free Religious Association was an offshoot of Unitarianism in the period immediately following the Civil War, and that now, closely following the close of the World War, there should arise within the Unitarian body the Community Church movement. In New York this movement has already developed great promise, it is rapidly extending to other communities, and it gives large indication of becoming a very important non-sectarian renewal of religious life in our time. There is already on foot an effort to organize a Community Church in Boston, and Mr. Holmes is devoting one-half of his time to its promotion.

Probably no one has a right at present to say how directly these movements are an outgrowth of the war that has so recently ceased, if its ceasing can be asserted as yet. However, the one movement follows closely on the other, and we are always inclined to assume that an event which comes closely after another event in time is a result of it. Whether this connection is sound in the assumption or not, it is a fact worth noting that our two great wars have been followed by remarkable religious awakenings. If we attribute this quickening of religious interest to an arousing of intellectual or emotional development, the connection is not only significant, but an indication of the manner in which religion progresses in some of its phases of growth.

GEORGE WILLIS COOKE.

## SELECTED

## EXPERIENCES IN RUSSIA

## VIII

## Art and Education Under the Bolsheviks

As one whose life has been spent largely in educational work of all kinds, I was naturally keen to discover the attitude of the present Russian Government towards education. Russia is a mass of illiteracy and ignorance greater than any other part of Europe, and on the treatment of this problem the final stability of any Government will depend. The importance of education was fully recognized in the great French Revolution, and I wondered to what extent the leaders of this last Revolution had realized the deadly seriousness of the issue. Accordingly I took an early opportunity of seeking out Lunacharsky, the Commissary for Education, and followed this by talking on more than one occasion with Professor Pokrovsky, the historian, who is Assistant Commissary.

Lunacharsky is one of the few commissaries who live in the Kremlin, and I waited for him in what was a veritable king's antechamber, with its stately ornamentation and furniture, and—a sign of the times—a woman clerk with a typewriter. He is a man of middle age (most of the commissaries seem to be verging on the fifties), dark in hair and complexion, extremely energetic, and, as I soon discovered, full of enthusiasm for his work. It is something novel to discover an educational director who retains a contagious enthusiasm for the matter of his department, with a wide vision of its possibilities, and who has at the same time a certain practical skill in administration. I ought to add that Lunacharsky is also, among a crowd of practiced speakers, one of the best and most persuasive Bolshevik orators, no mean additional qualification for the task set him.

There can be no doubt at all that the Bolsheviks are fully aware of the seriousness of the Russian educational problem and of its importance for their ideas, system, and life. They have tackled it with a largeness of vision that is striking. They are aiming at removing the illiteracy of the peasants and bringing the folk-school into direct contact with village-life, at providing classes and courses in technical and artistic instruction for the workers, at the foundation of a popular university system which will, if the former universities hold aloof, do to a large extent what these should have done, at cherishing the old schools of artistic cul-

ture in ballet, theatre, and painting; in a word, at meeting what seems to be springing up in Russia today—a wave of intense desire for instruction of all kinds, which, if carefully treated, may produce results of the very first value for Russia and for the world at large. Strange as it may appear, it is recognized that your ignorant citizen is a national danger, and that one of the first duties of the State is to help in removing his ignorance.

In 1911 I was in Moscow visiting educational institutions, and, indeed, one Zemstvo school in a neighboring village still contains English pictures which I sent as a memento of my visit. While there I discovered that a society which had been formed for the purpose of assisting the scholars of the village schools with simple, decent reading-books and help in the teaching of arithmetic, all at the society's expense, had just been suppressed, and its members were subjected to every form of vilification and persecution, public and private, that it is possible to conceive. A further effort to establish a club-house and library, to which village teachers could come in their holidays and study and improve their knowledge of town life, was struggling against the opposition of the authorities. As between 1911 and 1919, the honors are therefore with the Bolsheviks.

Money has been voted freely. The six months' Budget seemed colossal till the buying power of the rouble was considered, but even then it was very large, and provided amply for the demands of this Commissariat. The first practical step was in the direction of village education. And here sound sense led the operations. Efforts were made to bring the peasants themselves into the educational movement, to catch and keep their interest. For this the school was made into a "working school," in which, in addition to the instruction in the processes of reading, writing, and arithmetic, the school work was brought into relation with all the operations of village life. What that means is best understood by those who have lived in the villages and have seen the multiplicity of operations which villagers, who have largely to suffice for their own needs, have to perform. Besides agricultural concerns they must be expert in woodwork, ironwork, the growth and preparation of their own flax and wool, spinning and weaving, and other things.

The new "working school" teaches and helps in all these, besides concerning itself with gardening and farming, and it can be easily imagined that, however slowly, the peasants are becoming interested in an institution from which they gain so much. The best proof is in the many hundreds of school buildings which have been recently built by the peasants themselves, and the best guarantee for the continued effective progress of the improvement is in the admirable provision made in Moscow for the training of the teachers for these "working schools."

In the Ekaterinsky Square is a huge building, formerly a boarding school for girls of rich families. It has a park, and gardens of many acres in extent. Here are collected 300 peasant instructors, selected by local Soviets from all the corners of Russia. They live in the building, which is large enough to supply living-rooms, classrooms, workshops, living and class room space for a fairly big school of children of both sexes, who are the experimental body. The directors, a woman and a man, are educators of proved ability, great human sympathy, and unbounded enthusiasm. All the operations of the working school are taught theoretically and carried out practically in the workshops, the power of imparting the instruction being gained by practice with the children. The necessary house functions and the cultivation of the immense garden, the growth and improvement of seeds and types of plants, are carried out by the peasant students and the children solely.

The result is a happy activity that made me almost envious. The value of it must be seen from the fact that, their course finished, these instructors depart to their own villages to spread the work. The children were mostly from the working class. At first there had been some difficulty, but when I was there (I went a second time alone for a long visit) all was harmonious. The children were in the very best of health and condition, their behavior was admirable, and their intelligence developing fast.

One other thing is occurring in this school which was hardly in the original program. I saw an instance, in the section of the workshops devoted to art, of unsuspected talent having been discovered among these peasants. And it may well happen that in this way talent that would otherwise remain hidden and lost may be discovered and trained for the benefit of Russia.

Professor Pokrovsky, in talking of these peasant students, paid them a high tribute. He said: "Among all my audiences I reckon them to be the very best."

For town and factory workers classes and courses in technical subjects and art have been set up. There is a great demand for them, and to supply accommodation use has been made of large houses and the halls of the great restaurants and clubs which have been commandeered. Music and dramatics also are studied, and as there is a great upspringing of taste for the theater the numbers of entries in Moscow and Petrograd are surprisingly large. The age of beginning work is 16, and then the working day is only six hours till the age of 18, the remaining two hours being spent in study. Later it is hoped to raise the age of beginning to 18. But in the present dearth of workpeople permission has been granted for work to begin at 14 for four hours a day, on condition that the remaining four hours of a working day are spent in these classes. In these regulations I can see nothing but a good intention towards the youth of Russia and a careful safeguard against any abuse.

Conferences of teachers are held, and I attended one of country teachers in Moscow. They were of all ages and both sexes, well dressed and ill dressed, civilians and soldiers, one in uniform with one foot bandaged and the other bare—hundreds of them, met to discuss the share the teachers would take in mobilization, and whether they would not undertake the raising of the necessary percentage themselves. It was a valuable instance of the way in which the Government treats openly and frankly with the teaching body, as well as an indication of their estimate of the value of teachers to the new regime.

Lenin, whom I saw then for the first time, came unattended to the conference, and spoke for an hour on the duty of each to work individually for the uplifting of Russia. His presence there was a criterion of the estimate placed in educative work.

Popular universities are a part of the program, and I took a journey of from fifty to sixty miles from Moscow to see Professor Timiriasev, the great botanist, to find out from him the attitude of the intellectuals and of the university professors. He said that a minority of both had rallied to the Bolsheviks seeing that they were working sincerely for the good of Russia, but that a majority, especially of university professors who had received their chairs under the old regime, was hostile. He thought, however, that in a few months many of these would come in, and that meantime the progress of these people's universities threatened to leave them as professors without students.

An educational expert can easily pick holes in Lunacharsky's schemes. The courses and programs are summary; the accommodations and equipments are often more summary still. But the Russian masses are for all practical purposes a new people requiring new methods, and the summary nature of the equipment does not trouble a Russian. Grant that, and I think my estimate of the work follows logically; that there is here a realization of the danger of the dense ignorance of the millions of peasants; that with clear vision of the possibilities a great effort, new in some of its phases, is being made to remove it, and already with some success. As time goes on and mistakes are rectified that success will increase. The work has no specifically Bolshevik tendency; numbers of the teachers are non-Communist, but the percentage of those who accept the Bolshevik creed, already large, grows, in consequence of the work, steadily greater, and who is to say where this movement will end?

But this is not the whole of the work of the Commissariat of Education. The usual picture of a Socialistic community is one of gray, dull quality, devoid of all the glow and color that come from art. The reality, so far as Bolshevist Russia is concerned, is quite the opposite. The four great art schools, two in Petrograd and two in Moscow, have been nationalized, and students choose their own professors. The classes function, with a great impetus given to the teaching of the most modern painters, and results at which Lunacharsky smiled a little. But the class work would seem only to have received a tonic shock from the change, and ultra-modern forms of expression will find their own level. To students was given the work of preparing the town decorations for the public fêtes, and here again the taste of the day after tomorrow seemed to be in the ascendant for the time being. The true estimate seems to be that this form of art, instead of being dead, is more lively than ever, and that exaggerated forms of expression do but reflect the great mental and spiritual turmoil caused by the revolution.

Theaters are nationalized, and a special committee of the Commissariat, as well as a sub-committee of the Moscow Soviet, look after them. But the famous ballet and the even more famous Art Theater of Moscow have been left to themselves and function as before. Drama, vaudeville, ballet, opera go on, the chief difference being that audiences are changed. They are composed of people who go for the love of the theater, not as a boring social convention. In the distribution of tickets made through the workers' committees workers have the best chance, and with improved economic condition and greater leisure they avail themselves of the opportunity with a will.

The Moscow Soviet maintains concerts of admirable chamber music at small cost, and audiences are large. But their most striking effort is the provision of seven theaters, in gardens and elsewhere, where on Sunday afternoons special performances are given free for children only. I went to one in the Zoological Gardens, where I saw some 2,000 children of all ages up to fourteen intensely interested in "Uncle Tom's Cabin." I went among them specially to note their appearance and condition, and came to the conclusion that they would compare favorably with a similar audience of London children. One thing should be noted. Art knows no politics, and the great artists, actors and singers work as before, with the change, as repeated often to me by very different people, that they are delighted with the appreciation and enthusiasm of their present audiences, and prefer them.

Russia is rich in great collections of treasures of art. My heart had sunk when, with my head full of Western stories, I thought of what might have happened to them. An interview restored my equanimity. The treasures of the Alexander and the Hermitage museums have been carefully packed and transported to Moscow for safety. They would have been housed there, but as they belong to Petrograd it was decided not to rob that city of its beautiful property, but to restore them when conditions favored. The Tretiakovsky Gallery in Moscow is richer than ever, and when I was there was crowded with visitors, largely soldiers, who were being taken round by practiced guides. Other collections had been formed from the treasures in private houses, and the greatest care was taken of them. Lastly, the old palaces were retained as museums of architecture, decoration and furniture; the most elaborate care had been spent on them and they had been visited by vast crowds.

I had to confess that Bolshevist rule, so far from meaning the death of art, had produced conditions that are likely to stimulate it, and the attitude towards it is best expressed in a phrase let fall by Lunacharsky when talking of the theaters, the ballet and the collections: "We have here the materials of a splendid culture which we would not willingly see die."

*Manchester Guardian.* —*W. T. Goode.*

## The Ionian Philosophers

***Thales, Pythagoras and Others***

As a rule students of Western philosophy are directed to begin with the speculations of Thales of Miletos (B. C. 600), the first of the "Physical Philosophers," who, for the most part, came from the coastal cities of Asia Minor, which had been settled by the fugitive Greeks driven from the mainland of Greece on the occasion of the descent of the Dorian tribes from the north. There is a good reason why philosophy—or "science," as it is more properly called—should appear among a people in closer contact with the Oriental civilization of Persia; for Persia, though destined to be defeated in her bout with the Hellenic states, was much less "barbarous" than the Greeks believed, and much more under the influence of a still older philosophical system derived from India. The scientific speculations of the Ionians were

very significant when we consider what they led to, but in their own day they were quite obscure and unpopular. Religion of the lower and the higher orders held the field; and the beginning of philosophy was hardly noticeable.

Thales, it has been said, appeared in a world "half inclined to marvel and half inclined to scoff," and his fame was derived from practical attainments; such as the prediction of a solar eclipse (May 28, 585 B. C.), the measuring of ships at sea, the introduction of geometry, and certain feats of engineering. Philosophically, his greatness consists in the fact that he posed a question which set a long train of thinkers busy, and which has not yet been answered finally: What is that substance out of which the many forms of nature (*Phusis*) spring? His own answer, less important than his question, explains the nature of his search. He noticed, for instance, that vapor and ice are two extremes derived from *water,* and from close observation and many analogies he came to the conclusion that water was the central substance. Henceforth the dominant question in Greek science is whether everything can be regarded as a single reality appearing in different forms. Viewed from the old position of Homeric theology, it is easy to see how such pursuits were regarded as impious, because *Phusis* or Nature included in it the very gods themselves.

Anaximandros of Miletos (fl. 565 B. C.) took up the same question, but gave a new answer. He had the distinction of being the first map maker and the first writer of a book in Greek prose, all books up to his time being in poesy. He disagrees with Thales in an important point. Water, he says, cannot be the central substance, because it is in itself *one* of the substances that have fixed qualities, "bounds," or limits. The thing we are looking for must not be one among many of the various forms known to us, all of which, including water, are derived from it. He simply called the hypothetical substance *Apeiron,* or the "Boundless." Thus, for instance, hot and cold, wet and dry are bounded, definite extremes, each derived from some middle condition. Anaximandros argues that things are "separated out" from the undifferentiated central substance, and in doing so they encroach upon each other's province and disturb the fundamental *dike,* or right—of which we have spoken in our last article. He also believed in a plurality of worlds and in something like the reabsorption into the central "boundless" of all worlds and things: this is like the Indian doctrine of Pralaya.

If we may venture to suppose that Anaximandros' "boundless" was the ether of space of the modern scientists we see that the next speculator, Anaximenes of Miletos (fl. 494 B. C.), in reverting to the position of Thales, merely gave it a name and called it *air.* So far, then, Ionian philosophy had concerned itself only with a scientific question. But with the appearance of Xenophanes of Colophon (fl. 500 B. C.) it takes on a new phase, definitely anti-religious, attacking the gods of the Homeric pantheon, using the instrument of contemporary science as a weapon.

Of greater importance was Pythagoras of Samos, born about 580 B. C. of the old Pelasgian stock, not a Hellene. Of him it was said by one of his critics: "He has preached research and enquiry more than other men, and has made up his wisdom out of polymathy and bad arts," which dictum confirms the view that "research" was impious. In 530-540 he was forced to migrate to Italy, where his career was begun. Pythagoras was said to have been the disciple of Anaximandros, which accounts for the fact that he keeps close to the original question, but with an important difference and a very significant answer. His scientific studies and particularly his musical discoveries have led him to be struck by the principle of *law,* and instead of seeking for a *substance* which shall explain all the various forms visible to us, he hits upon the law of *rhythm,* or, as I prefer to say, *vibration,* as the really significant phenomenon of Nature. I can imagine his saying to the physical philosophers who had preceded him: You are asking the wrong question; instead of seeking to know out of what substance the world is made, ask rather by what means is it made?

Pythagoras is credited with the statement that the world is made by *Rhythmos,* "Numbers," which I interpret as above. There are many orders of rhythm —sound, space, movement—all of which produce the different objects. The world itself, the Kosmos, is a vast system of rhythm, or regular movements. Pythagoras had other and consequential interests; as a religious and political teacher he applied his speculation to producing a "harmony" of the soul and of the social order, but without any great success, although his attempt fascinated social philosophers for many generations after him. A modern Pythagorean has said: "Everything existing is ruled by mathematical law," and we seem to see the Samian's great advance on his Ionian predecessors in the idea of two fundamental contraries—the *Apeiron,* an unlimited, or boundless Substance of which the early thinkers had spoken; and the *Peras,* limited, bounded Forms into which the substance was driven by the law of rhythmical vibration.

Mere Substance would not of itself make a world of Forms; it requires some power playing upon the Substance in a definite way. That Power is God, and that way is Law. Only thus can the Kosmos or ordered universe come into existence. The Pythagorean "Numbers," hitherto interpreted in a pseudo-mystical manner, were discovered first, we are told, by experiments on musical instruments, which has led people to believe Pythagoras to be noted as a musician rather than as a cosmologist and philosopher.

Pythagoras applied his metaphysical theories to ethical ends; for him philosophy is a way of life; his schools or communities were the first serious effort made in Hellas to establish ethical reform on the basis of political order. With him philosophy enters upon that new phase which Socrates and Plato developed so thoroughly in their life and works.

*W. Loftus Hare.*

*The New Commonwealth.*

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## CHARTLESS.

I never saw a moor,
  I never saw the sea;
Yet know I how the heather looks,
  And what a wave must be?

I never spoke with God,
  Nor visited in heaven;
Yet certain am I of the spot
  As if the chart were given.

*—Emily Dickinson.*

## THE STUDY TABLE

### Books On Immortality

"The Future Life in the Light of Modern Inquiry," by Samuel McComb. (Dodd, Mead & Co.)

The saying that "nothing new has been said *for* immortality since Plato, and nothing new *against* it since Epicurus," has deterred but few writers on the subject in these later days, judging by the number of volumes on the subject now coming off the press. One can only say that a great number of these books must be called forth by the fact that men's hearts are failing them for fear, and that they are also moved by hope. The war seems to have stirred the old craving to know whether "those we call the dead are breathers of an ampler day." And yet, there is a curious feeling that many good church-going people are *afraid* that the belief may turn out to be true, and compel a complete reconstruction of their moral and social world.

Dr. McComb canvasses the scientists and poets, the essayists and iconoclasts, with a view to making them witness for or against the desire for immortality. Having stated in very concise form the hindrances to the belief in immortality, he presents the moral argument for it with sanity and fervor.

But there are serious defects. The chapter on "Did Jesus Rise from the Dead?" for example, reveals almost total disregard of the work of scholars like Lake and others on the New Testament material.

Much is made of the argument from Psychical Research, and copious excerpts are given.

But one feels disappointed if not sad when the author falls back upon the old suggestion that without this belief in immortality there is no incentive to live, at least to live abundantly. We have no right "to expect enterprise, adventure, the courage of the pioneer, the forward movement of the forces that make for progress and civilization," he says, unless we hold this belief.

After a well planned approach and a splendid collection of material one is forced to conclude that our author pleads but fails to persuade.

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"Our Immortality," by D. P. Rhodes. (Macmillan Co.)

In this book Mr. Rhodes searches for a scientific approach to his problem. He begins with a discussion of "what can a man say he *knows* beyond a shadow of a doubt, and what can be certain that he does *not know*?"

With this determined our author proceeds to show that the "supreme concern of mankind is an unearthly future, and the supreme significance of all earthly concerns of a given man lies in their relation to this unearthly future." By unearthly future the author does not simply mean post-mortem future, but includes all forwardness.

Having canvassed the nature and scope of human endeavor he concludes that "in all men, the strength of a belief in immortality, whether expressed or implied, is the measure of their altruism. Altruism, finally, is included in, or, in the broadest sense, equivalent to change, and is definable as the triumph of change."

Mr. Rhodes believes that it is impossible to doubt that an "instinct of immortality" is to be found in each living creature and that it goes hand in hand with the fear of death and the instinct of self-preservation.

What implication this view has for social problems such as war, rape, arts and sciences, property and government, Mr. Rhodes discusses in very suggestive chapters.

One of the most valuable things about this book is that it suggests a philosophical approach to the problem of immortality with a view to practical social utility. A good summary at the end helps to state the whole argument in a concise form.

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"Can We Believe in Immortality?" by James H. Snowden. (Macmillan Co.)

A beautiful style, short chapters, the play of imagination, and a subordination of logic to appeal lift Dr. Snowden's book into the realm of warm meditation rather than direct argument. Analogy is a favorite method, and the citation of scientific facts lends a certain plausibility that is seductive.

The author reaches a high mark in moral and spiritual homiletics in his chapter on "The Beatitudes of Death." The suggestions, the play of fancy, and the strong solicitude, all crouched in sermon form, are beautiful and inspiring.

Many readers will rise from the reading of this book comforted if not convinced, and gladdened without guarantees.

John Morris Evans.

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### AN ODE IN TIME OF RECONSTRUCTION.

The blood is spilt,
The blood is dried;
From point to bilt
The sword is dyed.
O crimson river that has flowed
Through land where once the poppy glowed,
Where rose and fragrant lily bloomed,
Where late the plunging cannon boomed—
O awful stream,
Sink from our sight!
Be a mad dream
In the dark night!

For behold! out of the east is a new star born,
With manifold glories that outshine the morn;
And the star's light goes westward to a land made great
By the strong law of freedom and the downfall of hate.
By a nation's heart that loves the world
And prizes justice more than life,
A starry banner was unfurled,
A million men thrown into strife.
The light that falls across the sea
Shines from the souls of those made free;
The Pole, the Czech, the Northern Slav,
Stand up and claim their rights as men,
And we who pledged them all we have
Shall never see them crushed again.

Out of the ruined ages rise
Before our restrospective eyes,
The glories and the vaunted claims
Of empires and undying fames.
From sleep-enfolded China gleam
The fragments of an ancient dream.
From India the prophets cry
The echoes of an age gone by.
Greece is no more—her temples stand
In ruined splendor, and the land
Of Socrates decays, though still
We nourish soul and fashion will
Upon her thrice-immortal voice.

## THE FIELD

*The World is my country, to do good is my Religion"*

### COMMUNITY CHURCHES

A series of eight experimental Sunday morning services was begun in Boston on Sunday morning, January 11th, to the end of discovering whether or not there is need of a community church in that city. These services are being held at Steinert Hall, 162 Boylston Street, and will continue until the end of February.

The opening service, on January 11th, was most auspicious. Rev. John Haynes Holmes, of the Community Church of New York, preached on "The Character and Meaning of the Community Church Movement." An eager audience of more than 300 persons were in attendance, and lingered long after the close of the service for questions and discussion. This was followed on Sunday, January 18th, by a service conducted by Prof. Clarence R. Skinner, of Tufts College, who spoke on "The Spiritual Task of the New Age."

On January 25th, Dr. John Herman Randall, former minister of the Mt. Morris Baptist Church, New York, and now associated with Mr. Holmes at the Community Church, is announced to speak on "A New Day for Religion." Mr. Holmes speaks again on February 1st, on "The Community Church and the Social Problem." Other speakers, to be heard in February, are Prof. Harry F. Ward, of the Union Theological Seminary, New York, Dr. Frank Oliver Hall, formerly minister of the Universalist Church of the Divine Paternity, New York, and Dr. Norman Thomas, Editor of *The World To-morrow.*

At the end of February, conference will be held to consider results, and the possibility of organizing a permanent Community Church at Boston.

### THE CONSCIENTIOUS OBJECTOR IN RUSSIA AND AMERICA

So much is said of the tyranny of Bolshevism that its decree on conscientious objectors to military service is worth printing in full:

1. Persons who are prevented by their religious convictions from taking part in military service shall, on the finding of a national tribunal, perform instead some other service for their comrades, viz., medico-sanitary service—principally in hospitals for infectious diseases—or any other service of public utility at the option of the said persons.

2. In giving its judgment for substituting civil work for military service, the national tribunal shall obtain the expert evidence of the "United Council of Moscow Religious Groups and Communities" concerning each person separately. The expert evidence must show whether such and such religious conviction excludes the participation in military service, as well as bear witness to the sincerity and honesty of the person to be exempted.

3. In exceptional cases the abovementioned United Council may enter a claim at the All-Russian Central Executive Committee for the total exemption of a person, without the substitution of any other service whatsoever, if able to prove by written documents on the question, and by the life hitherto led by the said person, that such a substitution would be incompatible with his religious convictions.

Supplementary.—Exemption may be claimed either by the person concerned or by the said United Council, which also may claim that the case be dealt with by the National Tribunal at Moscow.

(Signed) Lenin,
President of the Council of People's Commissaries.

Kursky,
People's Commissary for Justice.

We are such uncompromising opponents of conscription that we cannot heartily approve of this document, but it is a decided advance on the theory and on the practice of our own government. Americans are in danger of forgetting that over one hundred conscientious objectors are still imprisoned in our American military prisons. Not only has Secretary of War Baker deliberately countenanced the continued imprisonment of objectors in order to maintain the *morale* of his military machine, but he has permitted an additional astounding injustice. On the authority of Clark Getts and other former prisoners in Alcatraz it appears that, although the practice of imprisoning absolutist objectors in dungeons has been discontinued, such objectors have actually been sentenced by General Court Martial to additional terms of imprisonment for what is in its essence the original offense, namely, the refusal to obey military orders. There is no assurance that this process cannot continue indefinitely until death itself brings release. Would it not be well for those who cry out against the coercion of Bolshevism to give themselves to the effort to remove the beam from our own eye so that we may see clearly to remove the mote from our brother's eye?

—*The World Tomorrow.*

### SUPPRESSION OF OPINION

In 1885 Kansas enacted a law for the suppression of freedom of speech and opinion. The enactment was as follows:

Sec. 12. If any free person, by speaking or by writing, assert or maintain that persons have not the right to hold slaves in this Territory, or shall introduce into this Territory, print, publish, write, circulate . . . any book, paper, magazine, pamphlet, or circular containing any denial of the right of persons to hold slaves in this Territory, such person shall be deemed guilty of felony, and punished by imprisonment at hard labor for a term of not less than two years.

Sec. 13. No person who is conscientiously opposed to holding slaves, or who does not admit the right to hold slaves in this Territory, shall sit as a juror on the trial of any prosecution for any violation of any Sections of this Act.

—*The Capital Times*
*Madison, Wis.*

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Three hundred years ago the choice
Of grandeur fell to Britain's isle.
And since that day there is no mile
Of trackless sea or chartless land
Unmarked by British eye and hand:
An age of coursing blood, a time
When Shakespeare prisoned the sublime.
Today, today, ah, fellowmen!
The day of glory dawns again!
The farthest west, the last frontier,
The nation bought by blood so dear—
It is her day! Arise, ye sons,
And steer the course our nation runs!

It is our day, but ah, beware
The git of arrogance, the snare
Of narrow pride. Remember well
How Athens, Rome, and Carthage fell!
Build not, O brothers, on the pride
That struts out vision, but abide
By all the virtues known to man.
Let not a blaring trumpet fan
The eager fires of martial lust,
Lest pomp and glory turn to dust.

Make room for love and gentleness,
For beauty that will guide and bless!
"The will to conquer" is a cry
Which dooms its votaries to die.
Prepare for change! The stubborn rock
Crumbles before the steady knock
Of moving waters. Like the sea,
Life crushes that which strives to be
Too constant, that which will not yield
To forces that the heavens wield.

We drew the blade,
We plunged it deep;
In quiet glade
The dead now sleep.
O power that drove the winning blow,
Turn back from foreign fields of woe
To vanquish in these crucial days
The foes of peace and noble ways.
God grant us heart,
God grant us sight,
To play this part,
To win this fight!

GLENN HUGHES.

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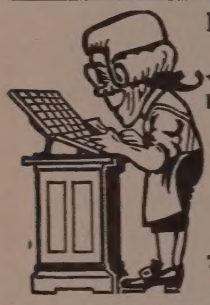

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